

High Court term historic — majors on religion in schools

By Stan Hasty
WASHINGTON (BP)—In one of the most significant years for church-state relations in its 192-year history, the Supreme Court issued major rulings and took other actions on religious exercises in public institutions and government aid to religion in its just concluded term.

Headlining the high court's church-state actions was an 8-1 decision last December upholding the right of students at state-supported universities and colleges to conduct worship services on campus. That ruling struck down a policy at the University of Missouri-Kansas City banning worship and religious teaching in campus buildings or on campus property.

Adopted by university trustees in 1972 and implemented five years later, the policy was challenged in federal court by Cornerstone, a non-denominational group of evangelical Christian students who claimed the ban violated their rights of free speech and free exercise of religion.

Justice Lewis F. Powell, Jr., writing for the court majority, declared the ban unconstitutional in that it violated the students' First Amendment rights of free speech and association.

He emphasized, however, that the court had consciously sidestepped what many observers believed to be the central constitutional issue in the case, that of free exercise.

Siding with the students in the high court test were several religious groups, including the Baptist Joint Committee on Public Affairs, which filed a friend-of-the-court brief in the case. (80-689, Widmar v. Vincent.)

Precisely one week after the Widmar decision, however, the high court handed a defeat to a group of Guilderland, N.Y., high school students seeking to hold prayer meetings at their school before school hours.

The students lost their case when the justices unanimously declined to review two lower federal court rulings disallowing their free exercise claims. They had asked the high court to hear their appeal of those rulings, claiming that the Second Circuit Court of Appeals decision against them "ignores the fundamental right of millions of students to be free of governmental control of their associations and the free flow of ideas."

They also claimed that in the use of school property for religious purposes,

"a high school, during school hours, is identical to a college or university."

But the justices clearly disagreed with that line of reasoning although, as is customary, they have no reasons for denying the appeal. Their refusal to review the case left standing the lower court's ruling which held that the prayer meetings "would create an improper appearance of official support, and the prohibition against impermissibly advancing religion would be violated." (80-1396, Brandon v. Board of Education of Guilderland School District.)

In a third case dealing with religion in schools, the high court unanimously affirmed another court of appeals striking down a Louisiana law which authorized local school boards to provide for a period of prayer at the beginning of each school day.

After the 1980 law was passed by the state legislature, the school board in Jefferson Parish announced it would begin permitting prayer led by students and teachers and issued guidelines to govern the one-minute proceeding.

Among the guidelines were provisions that students with their parents' written permission first volunteer orally to lead in prayer. If no student volunteered on a given day, the teacher was authorized to lead the prayer. Students not wishing to participate were to be excused to another location with the understanding that upon their return the whole class was required to observe another one-minute period, this one for silent meditation.

Three parents challenged the state law and local regulations in a federal district court, where their complaint was dismissed. But on review, the Fifth Circuit Court of Appeals agreed with the parents.

By affirming the Fifth Circuit, the high court gave its stamp of approval to the reasoning of the lower panel's decision. (81-1031, Treen v. Karen B.)

High court justices also disposed of a pair of challenges by Madalyn Murray O'Hair, the country's most noted atheist, by refusing to disturb lower court rulings upholding the legality of invocations at city council meetings and of Christian and Jewish holiday displays in the rotunda of a state capitol.

O'Hair had challenged the custom of

opening each meeting of the Austin, Texas, city council with prayer and the practice of displaying a nativity scene and a Jewish menorah in the Texas state capitol, also in Austin, where O'Hair's headquarters are located. (80-1907, O'Hair v. Cooke; 80-1908, O'Hair v. Clements.)

Although the Supreme Court handled fewer than the normal load of cases dealing with government aid to religious institutions, one of them returned out to be a blockbuster of a decision.

In that case, a badly divided high court ruled that Americans United for Separation of Church and State did not have legal standing to sue the federal government for donating surplus land and buildings to an Assemblies of God college in Pennsylvania.

In a 5-4 opinion the high court held that the Silver Spring, Md.-based group failed to prove, either as taxpayers or as citizens, that it was actually injured by the transfer of a 77-acre plot of ground valued at \$1.3 million to Valley Forge Christian College.

Americans United argued before the high court that the gift of land and buildings violated the no establishment of religion clause of the First Amendment. The 35-year-old separatist organization also said it brought the suit on behalf of each of its individual members, none of whom wished to be taxed for the support of a religious body.

But Justice William H. Rehnquist, the high court's most conservative member, ruled that the federal government has the right under Article IV of the Constitution to dispose of land which it owns and said that Americans United failed to prove "any injury of any kind, economic or otherwise, sufficient to confer standing (to sue)."

Rehnquist also decreed what he called "the philosophy that the business of the federal courts is correcting constitutional errors," a philosophy, he added, which "has no place in our constitutional scheme" nor is made "more palatable when the underlying merits concern the establishment (of religion) clause."

Because it dealt with an organization's ability to sue the government for infringing the constitutional rights of its members, the Americans United decision will have significance well beyond the actual arguments in the case. Some constitutional scholars are

assessing it as a major new victory for the "strict constructionist" wing of the court determined to discourage or bar institutional plaintiffs from going to court with class action suits. (80-327, Valley Forge Christian College v. Americans United for Separation of Church and State, Inc.)

In a case of far less importance, the justices ended an 11-year battle in a Wisconsin school district over transportation of parochial school pupils by letting stand lower court rulings that the state has no constitutional obligation to bus such students beyond a five-mile limit set by the state legislature. (81-624, O'Connell v. Kniskern.)

(Hasty writes for the Baptist Joint Committee.)

"Saints Alive" will premier in Memphis

"Saints Alive," the most recent senior adult musical to be produced, will have its premier performance during the Mid-South Senior Adult Convention Sept. 6-8 at Bellevue Church, Memphis, according to Tommy Lane, convention music coordinator and minister of music at Bellevue.

This musical, not yet published, was written by Bob Wooley, director of the Church Music Department, Missouri Baptist Convention. Missouri and Mississippi are two of six states co-sponsoring the convention.

Scheduled for presentation on Wednesday morning, Sept. 8, it will feature the senior adult choir of the host church directed by Lane.

"Kingdom Within" had originally been scheduled for this slot on the agenda but with the availability of a new piece, music planners felt that the newer work would be a greater attraction to persons attending.

Mississippi's convention pre-registration now totals more than 350. This number along with an equal number pre-registered for Senior Adult Conclaves at Gulfshore Baptist Assembly, August 16-18 and August 19-21, means anticipation of more than 700 Mississippi Baptist senior adults involved in life-enrichment and inspirational programs during a three-week period.



Women study literacy missions

BIRMINGHAM, AL.—Mississippians who received certification as literacy missions associates during a July 26-Aug. 3 Literacy Missions Workshop at Samford University were, from left to right, Shirley Anderson, Clinton; Brenda Myers, Jackson; and Jacq Jones, Hattiesburg. The annual workshop drew volunteers from 20 Baptist state conventions. (Photo by Lewis Arnold)

Artifacts from Israel to be housed in Fort Worth

FORT WORTH, Texas (BP)—Artifacts from Southwestern Baptist Theological Seminary's continuing archaeological expedition in Tel Batash, Israel, will be housed in the Charles D. Tandy Archaeological Museum when the new A. Webb Roberts library opens this fall on the seminary campus.

The Tandy Corporation, a consumer electronics company (which owns Radio Shack), gave \$100,000 toward establishing the museum to house the collection currently stored at Israel's Hebrew University.

Charles D. Tandy, a Baptist, was founder and chairman of the board of Tandy Corporation, with headquar-

ters in Fort Worth, he died Nov. 4, 1978.

Under mutual agreement, artifacts discovered at the dig at Tel Abtash (Timnah) in Israel are divided between Hebrew University and Southwestern Seminary. Since the seminary until this time has had inadequate storage and display area, its share of the finds have been kept at Hebrew University.

The 100,000 square foot A. Webb Roberts library, to be dedicated Oct. 19, has been constructed at a cost of \$6.6 million and is considered the largest theological library in the United States. Both the library and the museum will be open to the public.

Attention, boys: RA Day Sept. 18

The fourth annual Royal Ambassador Day will be held for Baptist boys on Sept. 18 at Mississippi College in Clinton.

This day of inspiration and football is sponsored by the Brotherhood Department of the Mississippi Baptist Convention Board for all Royal Ambassador boys and their sponsors, plus boys who are interested in this Southern Baptist missions organization for boys.

Highlight of the day's activities will be attendance at the Mississippi College versus Presbyterian College (of South Carolina) football game.

The program begins at 11 a.m. and besides the game, includes entertainment, inspirational testimonies, and lunch.

Cost of the program, which includes lunch, insurance, and admission to the game, is \$5 per person. Deadline for reservations is Sept. 10.

For reservations, write Brotherhood Department, Royal Ambassador Day, Box 530, Jackson, Miss., 39205. Registration fees are due with reservations and are not refundable.

SBC president foresees "uncomfortable time"

(Continued from page 1)

should not be out any expense.

At his news conference, following election to the presidency in New Orleans, Draper had noted that he wanted to get Southern Baptists communicating better. At Gulfshore, he explained that "it doesn't really matter what we're talking about as long as we're talking." He acknowledged that debating theology is not what Southern Baptists need, "though we need to talk about our theological differences."

One of the ways Draper plans to get this talking started is with a trip to Israel. He is putting together a group of Baptists, through Anti-Defamation League sponsorship for the trip. Those he's invited are among the more outspoken leaders of the various factions in today's Southern Baptist political scene: Kenneth Chafin, Paige Patterson, Welton Gaddy, Morris Chapman, John Sullivan and Gene Garrison (Draper's vice presidents), and Alton McEachern. Draper said he'd invited Adrian Rogers, who said he wouldn't be able to go.

Draper said that during such a trip, at the least, these people would be together and talking to one another.

He said that he'd like to have some sessions where a cross section of leaders get together and brainstorm. He said for an example, Grady Cothen, head of the Sunday School Board, could get together with two or three pastors, and "establish some relationships." He reiterated, "It's not so significant what we talk about, but that we talk to each other."

Draper said that now "we're in the process of defining parameters — how broad we are (or can be) and still be a Southern Baptist."

He said that until Southern Baptists do that "it's going to be an uncomfortable time."

As to various accusations of liberalism within Baptist schools, he said that most likely "ultimately there will be some action taken. None of us would want Madalyn Murray O'Hair teaching at our Baptist schools." He added that he thinks "we will define what these limits are" as to who should be teaching in Baptist schools.

"We may discover everybody is within those limits," he said.

Asked about the role of Southern Baptist newsmen such as in Baptist Press and among the state papers, Draper said he believes the press is reactionary. "You're defensive," said Draper of the press in general. He said there is a tendency to become parochial. "It almost seems to some of us



Bette and Ed Stalneck and their sons and daughters-in-law led music for four sessions of Sunday School Leadership Conferences at Gulfshore. They joined Jimmy Draper and Earl Craig, FBC, Jackson, pastor who served two sessions each as Bible teachers.

on the outside that the press feels threatened (for their jobs)."

"I don't know anybody that's trying to destroy the press," said Draper, "but sometimes it puts out a biased view." Draper referred to an article that ran in Baptist Press (and picked up by the Baptist Record) where he said many papers indicated Adrian Rogers called the Cooperative Prog-

ram a "sacred cow."

Draper said, "Adrian didn't say the Cooperative Program is a sacred cow." Draper said that Baptist newsmen are "running scared of him (Rogers)." He noted that many seem to "feel he's (Rogers) going to tear something down." He said newsmen need to be less defensive, perhaps a little more thorough. He added that Baptist newspapers have tremendous opportunities and need to be careful to report news and not create it. "You'll have to be as objective and neutral as possible," he said.

He said the Southern Baptist bureaucracy ("not a bad word; my church is a bureaucracy," he noted in an aside) views any questioning as disloyalty. "We've got to maintain the right of inquiry," he said.

On the subject of biblical research, Draper said that he believes "we ought to use every method of research and inquiry to discover everything we can about the Bible and who wrote it." But he added, "We ought to approach it reverentially and not try to make it prove itself to us."

Draper commented that biblical interpretation is not the only focus of the current controversies. He said there are some personality issues. "Some are extremely conservative who come down on the opposite side of the fence because of personalities."

Draper said that he's optimistic that Southern Baptists "have a chance to pull together, build some bridges." He added, "I pray that will be true."

capsules

Survivor joins aunt

CHICAGO (BP)—Nine-year-old Rhonda Behms, orphaned when her parents were stabbed to death in Chicago earlier this month, is now living with an aunt, Mrs. Howard Brookins of Chicago, according to Metro Chicago missions director Everett Anthony.

Mrs. Brookins is a sister of Barbara Behm, who with her husband, Ronald, and their six-year-old son, Matthew, died in the tragedy. Behm was pastor of the South Shore Baptist Bible Church in Chicago.

Baptists vote for India effort

BANGALORE, India (BP)—Realizing that 15 percent of the world's population lives in India, Southern Baptist missionaries voted to participate in an all-India evangelistic program in an effort to better reach Indians for Christ.

The goal is to make a more effective impact on the country where only 3.4 percent claim to be Christians. Southern Baptist missionaries hope to broaden their evangelistic efforts by working with other Baptists in the country to concentrate work in more responsive areas, better coordinate evangelistic programs and conduct training for church growth.

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Number of unchurched in U.S. increasing faster than Baptists

By Jim Newton
GLORIETA, New Mexico (BP)—The number of unchurched Americans increased almost twice as fast as the number of Southern Baptists during the decade of 1970-80, the director of the Home Mission Board's research division told more than 1,900 persons attending Home Missions Week at Glorieta Baptist Conference Center.

Orrin H. Morris said recent research indicates Americans who are not affiliated with any religious group increased by five million, or 23 percent, from 69 million in 1970 to more than 84 million persons in 1980.

The number of Southern Baptists, however, increased only two million or 15 percent to 13.6 million in 1980.

Morris said the data indicates Southern Baptists are going to have to work harder to keep up with the increase in unchurched Americans if the denomination is going to meet the goal of Bold Mission Thrust.

Pointing to another research report, Morris said the number of new churches established by sect groups in

America increased by more than 30 percent during the past decade, compared to only four percent for Southern Baptist churches.

Sect groups established more than 3,800 new churches during the decade, compared to a net gain of only 1,400 Southern Baptist churches, Morris said. All other Baptist groups in America reported an increase of 6,300 churches during the decade.

During the same period, however, the number of evangelical churches in America declined by 1,400 congregations; other Protestant churches decreased by 2,700; and the number of all types of Catholic churches decreased by 1,100.

Morris said Southern Baptists must put more emphasis on establishing new churches, rather than building "super churches," or building cathedrals.

He also called for more emphasis on meeting the needs of people, both the rich and poor. Morris said Baptists seem to have neglected ministries to both the "up and out" and "down and

out." He cited research which indicates the poor are especially responsive to the gospel. A recent Gallup Poll asked Americans to rate the degree of importance they placed on 19 social values, including participation in church activities. Among the poor, 46 percent said they value church activity, compared to only 29 percent of the wealthy. The same pattern was followed in education level, with 55 percent of those with a grade-school education indicating they value church activities, compared to only 29 percent of those with a college education.

Morris said the simplest data indicate that one of the most effective ministries churches can do is to help adults, especially immigrants, learn to read and write.

Morris said research reports show there are about 130 million persons in America over 10 years of age, "who are without a saving faith in Jesus Christ."

(Newton is HMB News Editor.)



Taylor and Bond

Taylor speaks at Ridgecrest

Two of Mississippi's representatives at Ridgecrest Baptist Conference Center were the state's Youth Speakers' Tournament and Youth Bible Drill winners.

David Taylor, son of Mr. and Mrs. Howard Taylor, Pascagoula, presented his winning speech at Ridgecrest during the Church Training Leadership/Youth Conference, July 10-16. He was one of 20 state winners. His father is pastor of Arlington Heights Church, Pascagoula.

Shannon Bond represented the state at Ridgecrest as one of two Youth Bible Drill winners. Shannon, the daughter of Mr. and Mrs. Abe Bond of Petal, is a member of Petal-Harvey Baptist Church. The other youth, Melody Nowell of Tunica, represented the Mississippi Baptist Convention at Glorieta. Her parents are Pastor and Mrs. Pat Nowell of First Church, Tunica.

Mississippi's Church Training Department awarded the youths the trips to Ridgecrest and Glorieta. Winners in the Youth Bible Drill were selected from over 1700 youth and children drillers across the state. Finalists in the Youth Speakers' Tournament and Youth Bible Drill were awarded trips to Gulfshore Baptist Assembly, Pass Christian.

Churches may order Youth and Children's Bible Drill leaflets and Speakers' Tournament leaflets after October 1, 1982.

Zurich—Eduard Murbach has been elected to a two-year term as president of the Working Group of Christian Churches in the canton of Zurich. Murbach, a member of the Oerlikon Baptist Church is the first Baptist ever to be elected to the post.

"Read for your life" is library workshop theme

"Read for Your Life" will be the theme of the Mississippi Baptist Church Media Library Workshop to be held at First Baptist Church, Hattiesburg, Oct. 22-23.

Phyllis Stillwell Prokop, author from Houston, Texas, and writer of a monthly column in *Mature Living*, will

be the banquet speaker Friday evening. Jacquelyn Anderson, consultant, Church Media Library department, Baptist Sunday School Board, Nashville, will lead a conference for experienced church librarians.

Other program personalities will be Chip Turner, media library consultant, Louisiana Baptist Convention; Peggy Tacon, media library special worker, Mobile, Ala.; James Rose and Keith Mee, consultants, Church Media Library department, Baptist Sunday School Board; Farrell Blankenship, minister of education, First, Hattiesburg; and Mose Dangerfield, consultant, Sunday School, Mississippi Baptist Convention Board.

Mrs. Prokop received an M.A. in English from the University of Houston and B.A. in modern languages from University of Oklahoma. She is the author of eight books, the latest

being *The Sword and the Sundial* (David Cook) and *The Three Ingredient Cookbook* (Broadman). Also, she has written newspaper columns, magazine articles, and verse. She is married to Charles Prokop, senior technical adviser, Exxon Headquarters, Houston.

Miss Anderson, a Georgia native, holds a master's degree in library science from George Peabody College for Teachers, Nashville. She is the author of four Broadman cassette tapes and three Broadman Press books relating to the church media center.

A book store and church media promotion display will be on exhibit during the workshop for between-session perusal. The meeting will open Friday afternoon at 1 (registration begins at 11 a.m.) and adjourn at noon Saturday.

The workshop is being sponsored by the Sunday School department, Mississippi Baptist Convention Board, Bryant Cummings, director. Mrs. Margaret Lewis of First Baptist Church, Columbus, is president of the state's church media library organization.

The Hampton House in Hattiesburg is to be the convention motel. Those requesting rooms should write directly to the motel, 3501 Hardy St., Hattiesburg, MS 39401, and indicate that they will be with the Mississippi Media Library Workshop.

Backpacking trip planned: activities/youth ministers

Professional ministers of activities/youth have been invited to go on a backpack trip Oct. 17-23, 1982 (to leave Sunday night, the 17th, after church services).

Transportation is available for only 14, according to the state Brotherhood department, sponsors of the trip, but a few more applications could still be accepted at this time.

The backpack trip will be to the Shining Rock Wilderness area near Bre-

vard, N. C., in the Mt. Pisgah National Forest and on the Nantahala River, near Cherokee and Bryson City, N. C. Total cost of \$105 will include transportation, pack, map, meals while backpacking, raft, trailer rental, motel, and five meals while traveling. Anyone who wishes to add his or her name to the backpacking trip list should contact the Brotherhood Department, Box 530, Jackson, Miss. 39205.

Under the direction of James C. Downey, the new administrative dean, the college has planned several joint projects with the Gulf Coast and Jackson County Baptist Associations which will bring pastors, church members and outstanding religious leaders to the campus for lectures, workshops and seminars. The church vocations major is now being offered on the coast campus.

The School of Nursing offers the bachelor of science in nursing on the coast campus. As part of its effort to reach the professional person working full time, the college has established classes for medical service personnel in area hospitals. Here, in cooperation with the hospital staff, preparatory courses for the nursing student are taught which facilitate the entry of the nursing student into the professional degree completion program. Faculty for the nursing program are drawn from the Hattiesburg and New Orleans campuses of the school of nursing.

In history, the campus continues to draw outstanding students and faculty. Warrick Edwards joins the faculty as head of the department of history on both campuses. Bennett Wall continues with summer seminars on American cultural history, recently completing "The Thirties," one of a series of workshops which attract graduate and undergraduate students from throughout the state.

Under the direction of the adminis-

Mississippi Baptist Activities

Aug. 30 Regional Evangelism Conference, FBC, Brookhaven; 10 a.m. - 3 p.m. (EVAN)

Aug. 31 Regional Evangelism Conference, Temple BC, Hattiesburg; 10 a.m. - 3 p.m. (EVAN)

Thursday, August 26, 1982

BAPTIST RECORD PAGE 3

Youth music drama meeting will feature Everett Robertson, Nashville

A youth music drama workshop to be held Oct. 22-23 at Broadmoor Baptist Church, Jackson, will be a "first"

event of its kind for the state, according to Susan Clark, music specialist, Church Music department, Mississippi Baptist Convention Board.

The workshop will feature Everett Robertson, drama specialist, Church Recreation department, Baptist Sunday School Board, Nashville. For ministers of music, youth choir directors, and drama leaders, the meeting will begin Friday at 7 p.m. and close Saturday at 3 p.m.

Class topics will include "Philosophy and Values of Music Drama," "How to Do It," and "Now—Let's Do It!" A creative music drama workshop service will be a part of Friday night's program.

Four Mississippi pastors serve in South Africa

Leo Barker of First Church, Baldwin; Eugene H. Dobbs of First Church, Philadelphia; Ralph Graves of Calvary church, Laurel; and Hugh Poole of First Church, Macon, returned on Aug. 9 from a short term volunteer mission service assignment in the Republic of South Africa.

They were a part of a group of pastors and missionaries who were invited by the Foreign Mission Board and the Baptist Union of South Africa to conduct Stewardship Crusades throughout the nation.

Each man was assigned to at least two Baptist churches where he led Stewardship Crusades and participated in other ministries under the direction of the pastor. A cross section of Baptist culture was represented in these crusades. Indian, African, Coloured, and European communities benefited from this adventure in Bible teaching.

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Saturday morning, Robertson will work with five youth music groups to combine drama with a variety of ensemble and choir selections. Conferencees will watch, and then be given a time for asking questions.

Before going to the Sunday School Board in 1974, Robertson was director of theatre at Wayland Baptist College, Plainview, Tex. Earlier he was company manager for the Utah Shake-

speare Festival in Cedar City. He has worked in Canada as actor and director of the Victoria (British Columbia) Repertory.

A native of Kentucky, he has served as youth worker and minister of music in Texas churches. He has degrees in drama from Baylor (B.A.) and the University of Montana (M.A.) and is compiler, author, and/or editor of various books on puppetry and drama.

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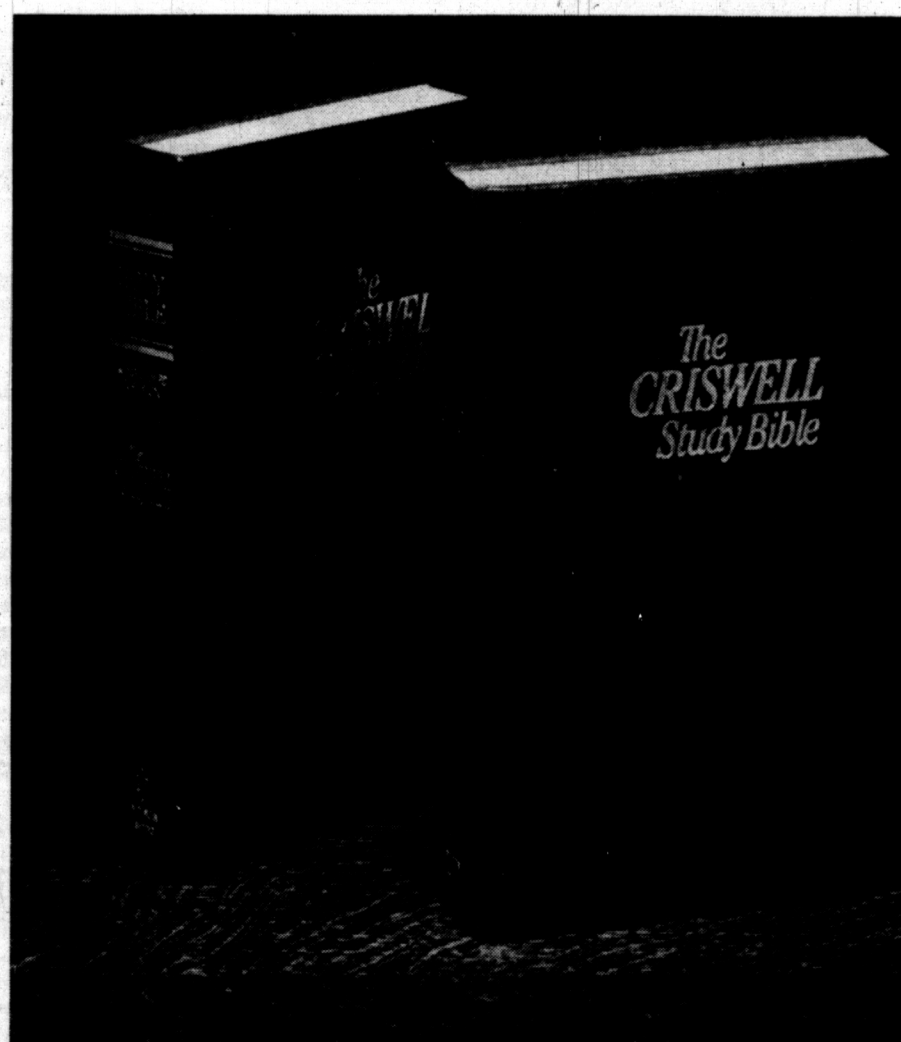
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Carey on Coast expands programs in 12 areas

William Carey College on the Coast, the only self-contained, four-year college offering both baccalaureate and graduate degrees on the Gulf Coast, is preparing for a record year in enrollment and academic programs.

At the registration on September 2nd, students will enroll for new graduate programs in Business Administration and for expanded undergraduate programs in 12 major areas including data processing, art, music, church vocations, history, and health services.

Under the direction of Ed Weldon, dean of the School of Business, a Graduate Center for Management Development has been established with a faculty of outstanding leaders from business, industry and academic institutions. With the master of business administration and the existing master of education program, the college continues to expand to meet the needs of professional people returning to college for improvement of skills needed in changing fields of education, business and industry.

An expanded program in art, offering a four-year curriculum for the first time on the coast, has been instituted by Charles Ambrose, a nationally known artist and teacher. Ambrose will make his home in Gulfport, directing the programs on the coast as well as on the Hattiesburg campus.

The campus will also be the scene of a new major in music, with applied voice, piano and organ instruction, music theory, and music literature, being offered for the first time. Students will perform with the Gulf Coast Opera Association in the November production of "La Traviata."

100 years for the Baptist Message

Over in our neighboring state, Louisiana, the Baptist state paper there, the **Baptist Message**, has just observed its 100th anniversary. It was Aug. 24.

Surely Baptists in Mississippi wish to congratulate their fellow Baptists in Louisiana upon reaching this milestone in their history. Editor Lynn Clayton, Associate Editor Oscar Hoffmeyer, and the entire staff of the **Baptist Message** are to be congratulated also for having reached this achievement.

The 100th anniversary of the **Baptist Message** in Louisiana is of particular interest to Mississippi Baptists because Baptists in Mississippi and the **Baptist Record**, the Mississippi state paper, played an important role in the early development of the **Baptist Message**.

And an additional item of particular interest to Mississippi Baptists is the fact that a previous editor of the **Baptist Message** was Finley Tinnin, the father of Beverly Tinnin, the pastor of First Church, Meridian, Miss.

The first mention of a connection between the **Baptist Record** and Louisiana Baptists is in the minutes of the Louisiana Baptist Convention dated July 11-14, 1879, when the **Baptist Record** was two years old. The Louisiana group was already using the **Baptist Record** as a vehicle for Louisiana Baptist news, and a recommendation was that the arrangement be continued. A committee to study the possibility of beginning a

paper in Louisiana reported that such a step would be "utterly impractical."

There was, however, a paper already being printed in the state that was edited by S. C. Lee and called the **Baptist Messenger**. During the convention Lee and **Baptist Record** Editor J. B. Gambrell spoke hopefully of being able to exist in the same area.

In 1880 the **Baptist Record** was recommended to Louisiana Baptists again along with the **Baptist Messenger** and the **Baptist**, a paper printed in Memphis, Tenn.

There was no report concerning a Baptist paper at the Louisiana conventions of 1881 and 1882.

The **Baptist Record** was continuing to serve as the official publication. Evidently, it was about this time that the agreement was concluded to such an extent that Louisiana Baptists had their own page in the **Baptist Record** rather than an earlier practice of submitting news items. That is the reason for the selection of Aug. 24, 1882, as the date for the 100th anniversary. So the anniversary date of the Louisiana Baptist publication, the **Baptist Message**, actually refers to a time when the **Baptist Record** was providing the space for the Louisiana material.

During the 1883 convention money was raised to buy a new press for the **Baptist Messenger**. At the same time the editor, S. C. Lee, ran out of money and sold out to new owners. At the convention a committee reported that the **Baptist Messenger** was the "medium

of communication of Louisiana Baptists, and we recommend it to the patronage of every true Baptist in the state." The committee added, "We believe that it is the best missionary that we can put into the field."

Some still wanted the **Baptist Record** to be the official paper, however.

During the 1884 Louisiana convention a committee reporting on the newspaper question proposed that the **Baptist Record** be moved to New Orleans and become the official paper for both states. The report said that in New Orleans the paper "would greatly increase its sphere of usefulness, not only in these States but in all the surrounding country." It concluded, "... we pray Almighty God to direct with his wisdom the destinies of his people in Mississippi and Louisiana as one common brotherhood."

Gambrell was present and spoke. Evidently he was not in favor and was persuasive. There is no mention of the report being passed or ever referred to again.

At the 1885 convention a committee proposed that the Executive Board be empowered to start a state paper if it could do so without any financial involvement and until such could be accomplished that the **Baptist Record** be continued as the publication of the convention.

Again Gambrell was on the scene and proposed that the Louisiana Executive Board appoint an associate editor for the **Baptist Record** to write the Louisiana Baptist news. This was

accepted.

In 1886 Louisiana Baptists decided that the time had come to get into the newspaper business on their own and proposed that one be started as a private enterprise in Shreveport and that W. C. Friley be the editor. The suggestion was accepted. Friley, by the way, was a Mississippi native. He was also the first president of Hardin-Simmons University in Abilene, Texas, and the second president of Louisiana College, the Louisiana Baptist school in Pineville.

There was no name for the new publication mentioned in the minutes of the year, but Louisiana Baptists were on their way to having their own paper after several years of being nurtured by the **Baptist Record** in this regard and after three years of having their own page in the **Baptist Record**.

Friley did not remain as editor for too long. A Mr. Penick (probably W. S.) of Shreveport, took over first; and then in 1913 E. O. Ware became editor. He sold the paper to the Louisiana Baptist Convention in 1919, and the name was changed to the **Baptist Message**.

The **Baptist Record** is very pleased indeed to have had such a role in the earlier years of the state paper publication in Louisiana. We continue to feel a brotherly kinship with Louisiana Baptists, and Baptists in the two states cooperate in a number of projects.

We congratulate the **Baptist Message** upon reaching its 100th anniversary.

Haywood N. Stubble



Argentine Mission asks for 25

(Continued from page 1)
The Argentine Baptists' vocal support of the national cause have increased public recognition of Baptists and other evangelicals, a minority in heavily Catholic Argentina.

Attendance at church prayer meetings soared during the war and at least some of those who came to pray stayed to give their lives to Christ.

As the war moves into the background of national consciousness, Southern Baptist missionaries are get-

ting back to work. They admit Argentina won't be an easy place to work for the next few years but talk of leaving is out.

People ask, "Why did you stay?" missionary Barney Hutson explained. "That leaves the door wide open for you to relate. You come here to laugh and cry. You are part of a people."

(Bridges, staff writer at the Foreign Mission Board, wrote this article following a 10-day visit with missionaries and Baptists in Argentina.)

Letters to the Editor

The "moderate" label

Editor:

The term "moderate" is increasingly being used in the secular and religious press in referring to the contemporary controversy in the SBC.

It should be avoided. For many it implies a compromised position somewhat between conservative and liberal. However, the vast majority of Southern Baptists are theologically conservative. They should insist that the term "conservative" should not be surrendered.

If it is necessary or wise to use labels for purposes of distinction, let it be "conservative" and "ultra-conservative."

Also, it should be recognized that the present controversy is not basically theological. It is primarily and ultimately political. It seems increasingly apparent that an effort is being made on the part of a relatively few to gain control of our institutions and agencies.

Proof that it is primarily political is evidenced by the fact that there are pastors who are ultraconservatives theologically but who will have no part in the political maneuvering. Good for them!

I am personally disappointed that some capable, dedicated pastors are permitting themselves to be used politically. It is time that they woke up to what is being attempted and became aware of the ultimate results if the effort to "take over" is successful.

Whatever may be our specific position in regard to the contemporary struggle, let us refuse to accept or to use "moderate" as a theological label for the vast majority of Southern Baptist pastors and people.

T. B. Maston
Box 22028
Ft. Worth, TX 76122

The Baptist Press issue

Editor:

One tension-raising factor in Convention conflicts is a belief by many that Baptist Press is only a public relations conduit for agencies and unfair to Baptists outside agencies who have questions about operations and policies of denominational institutions. In other words, the criticism is that Baptist Press helps agencies cover up their problems, from the SBC constituency.

True or not, current news handling policy by Baptist Press fuels distrust. Most Baptist Press news is prepared

by "representatives" in SBC agencies who write stories on agency time. In effect, the agencies report news on themselves which is published in Baptist media, usually without reference to the writer's real employment.

The point is not the accuracy of such stories, nor the integrity of the writers and editors. The policy invites conflict of interest and puts employee-writers in difficult positions. And most Baptist readers do not know that the writer of a controversial piece is an employee of the agency which has a vested interest in the controversy.

Fairness, ethics, and openness call for at least two policy changes:

One: Let Baptist media obtain stories directly from agencies and so identify the writers. Thus the story on Dr. Cothen's planned retirement would be correctly identified as coming from the Sunday School Board's News Service. Why should a story about delicate matters in any agency be routed through BP to give the appearance of unbiased news?

Two: Let Baptist Press assign sensitive stories to state editors or others who have no employment or trustee connections with agencies concerned.

The Executive Board is responsible for Baptist Press policy. If it will not act, then it is time for Southern Baptists, who pay the freight for Baptist Press, to make BP a truly independent agency, directly responsible to Convention-elected trustees.

As a full-time journalist (and member of a cooperative SBC church which gives 16% of its income to the Cooperative Program), I believe that press ethics call for a change.

James C. Hefley
Signal Mountain, Tenn.

Preference in "Letters to the Editor" is given to Mississippi writers. We have two outside letters this week, however, that speak to current issues affecting Southern Baptists; and we felt our readers needed to have the benefit of these thoughts.

In the matter of Baptist Press, this is an issue that came up before the Los Angeles Southern Baptist Convention. It was referred to the Executive Committee; and the Southern Baptist Press Association, the greatest beneficiary of Baptist Press efforts, was asked to consider the action. As president of the association for last year, I appointed the committee that considered it and met ex officio with the committee last year. The committee continues, but I no longer meet with it.

The committee did consider the action, however, and reached a definite conclusion that, while we liked the idea of having Baptist Press service that would be free from the financial sponsorship of the Executive Committee, we had greater fears that a small board such as it would necessarily be could be more easily taken over by any sort of a special interest group and thus lose its effectiveness.

It should also be noted that by-lined Baptist Press stories carried in the Baptist Record always identify the writer and place of employment.—Editor

Tribute to Ode Nickey

Editor:

No greater tribute could be paid to Ode Nickey of the Indian reservation near here, who died May 22, than to say she was the most dedicated leader of the little Bogue Homa Baptist Church.

Her father, Billie Nickey, who lived up into his 90s, also loved the church and attended services as long as he could. Having lost his wife a long time back, he was taken care of by his spinster daughter, Ode.

A victim of cancer in her later years, she tried to follow the example of her

father and do her best to keep Sunday School and church services going. She was taken into the home of a sister, Mrs. Riley Thomas, to spend her last days. It was known that she would get up out of her bed, get ready, and walk to the nearby church to attend Sunday School when she felt she could make it.

Only a handful of worshipers have kept things going. If there is a church in Mississippi struggling for survival, this is it.

Robert L. Hardee
Sandersville

School prayer

Editor:

I want to thank you for your editorial in the **Baptist Record** on the school prayer issue. I appreciate your efforts to call us back to the historic Baptist—American stance of separation of church and state. It appears that Southern Baptists are getting caught up in some emotionally and politically oriented positions which will eventually cause us grief.

I read with interest the front page article in the July 15 **Record**, and I, for one, deeply regret and resent the fact that the White House in Washington is becoming so openly involved in trying to influence the decision making process of the Southern Baptist Convention.

Please keep up the good work of holding forth our historic Baptist principles regarding these critical issues.

W. Levon Moore
Director of Missions
Attala Association

Doors may close quickly

Editor:

Possibly you have heard the news of the attempted coup here in Kenya. On Sunday morning August 1, some elements of the Kenya Air Force sought to take control of the government. All we know that they succeeded in doing was to take control of the radio station. However, the Kenya Army and Police remained faithful to the Constitution and the President.

Shortly before noon, the Army had recaptured the station and pitched battles had taken place for the rest of the day in several places. Before dark the President had returned to Nairobi and spoke to the nation. Being located 20 miles outside of Nairobi, we did not experience any problems at all.

In the breakdown of law and order for the short period of time, looters played havoc with several areas of town. The carnal nature of man can so easily gain control of an unrestrained people. The uncontrolled greed as experienced in Nairobi has been witnessed in many areas of the world at the moment of disaster.

All of this makes us who serve the Lord realize how quick an open door of service may be closed. Hopes, plans, work could have come to a halt quickly. Please pray for us that we will have wisdom as we move forward in the training of leaders. These leaders, if we should have to leave quickly, will be the ones upon whom their churches will depend for spiritual guidance at such a time.

Pray for our country of Kenya during this time of upheaval. We pray that God will use this to make the nation stronger and wiser. Pray for us as we begin our next two years of service before furlough. We pray that God will be able to use us even in a greater way in His service these next 24 months.

The Turners,
Sam, Bonnie, Jim, and Beth
Missionaries to Kenya

Bibles for prisoners

Editor:

Greetings to you in the name of JESUS! The Lord is continuing to open more and more doors of opportunity and service for us here, not only on the Coast but throughout the state. Of course, our primary goals are planting the seeds of salvation and spreading the Gospel of Jesus Christ to those incarcerated and their families.

Because of the new areas of service opening up to us, we are experiencing an increased need for Bibles to give to the prisoners. And we need help from the Baptists of Mississippi in securing enough Bibles.

If you would be able to print for us in the **Baptist Record** a request for Bibles, we sure would appreciate it. The Bibles could be sent or brought directly to us here or to the State Convention Building there in Jackson or to the Jackson County Baptist Association Office in Pascagoula and we could pick them up as they accumulated. We prefer the King James Version, but will gladly accept the others.

We are in dire need and any assistance in this area would be a tremendous blessing. Thanks too for your interest and assistance in the past.

Sid L. Taylor
Prison Evangelism Outreach
P. O. Box 54
Ocean Springs, MS 39564

Evangelism in Brazil

Editor:

I am writing in behalf of the World Baptist Congress on Urban Evangelism when it meets in Rio de Janeiro, June 26-July 3, 1983. The Southern Baptist Foreign Mission Board is collaborating with us on the planning of the program and to date over 40 countries have already expressed their intention to participate.

As we come to the close of our National Evangelistic Campaign and the Ten Major City Evangelism Projects that we have been coordinating for the past three years, it is truly exciting to see how mightily the Lord has been working here. Our 13 program nation-wide television crusade has been especially effective and we are now in the last phase of our project which is the city-wide crusades.

I would like to ask that you pray especially for our Centennial Celebration in Rio. It is scheduled for August 28 in Maracana Stadium and we are anticipating there will be over 200,000 people present.

Our furlough will begin on November 1, 1982. If there is any way that we may be of service to you, please feel free to call on us. My prayer for you is that the fullness of Christ might be to you an everyday blessing.

Perry Ellis
Missionary to Brazil

Former First, Columbia, pastors

Editor:

As a special project for First Baptist Church, Columbia, Miss., I am searching for pictures of former pastors:

Roland W. Hall, 1888
James Walker, 1889-90
W. M. Williams, 1895-97
J. T. Dale, 1898-1901

If anyone has pictures or addresses or knows of relatives or information concerning the above pastors, please contact:

Fannie Blackwell
P. O. Box 428
Columbia, MS 39429

Partnership . . .

(Continued from page 1)

ing soon detailing the need for voluntary services. He pointed out that January, February, and March are the summer months in Argentina and volunteers wishing to escape the cold weather in Mississippi could find relief in Argentina. He said there would be needs for workers in camps, in music ministry, in revivals, in Vacation Bible Schools, and in construction.

White noted that a program is in the planning stage at this time in Argentina between the Southern Baptist mission and the national

convention that would suggest pairing sister associations in Argentina and in Mississippi as prayer partners and for the interchange of ideas. He said he hoped that such a program could be worked out for churches also that would include in addition reciprocal visits.

In October, White said, there will be a need for volunteers to go to Argentina to work with children during a MasterLife workshop. "No one should be afraid to come," he said. "There is no threat anymore of physical harm."

Workers who come at this time, he said, would be working with churches and would not be engaged in door-to-door visiting.

Faces And Places

By Anne Washburn McWilliams

Vacation diary

Aug. 8—Second week of August is revival time at County Line—always has been probably, since 1835. And the motto has always hung on the wall: "Lord, help me, Thou art our only hope for life and salvation." As I sat this morning in the classic, high-ceilinged old sanctuary (it's on Alabama's Register of Historic Places), I watched a little girl poke her finger into the pencil-hole hole through the curved arm rest of a bench. Instantly I was in my mind a little girl again, exploring the rough texture of the wood inside those little holes.

One revival week night, I remembered, when I was 4 (the church was lighted then by kerosene lamps in brass chandeliers). My cousin Bobbie Rearden and I got so sleepy we stretched out full length on front pews. Mama was mortified, I know, for she sent Daddy to retrieve me, and take me to sit with them. In another revival when I was nine, I walked down the aisle to the strains of "Oh, Happy Day," and publicly claimed Jesus as my Savior.

Aug. 10—W. D. and Mama and I drove to Tennessee, to camp in our van "at least three nights." I left in a daze, nearly knocked out before I started. W. D. and I were pulling wistaria vines out of a pine when a limb broke and catapulted toward the top of my head. I heard a loud crack. The limb or my skull? (Now if nothing I write makes sense, I can blame it on that.)

Today our map indicated a park, with campground, on the scenic Hiwassee River. We turned east at Calhoun, Tenn., where the map said to turn, and drove and drove—and drove. No park. (I have never known a man yet who would admit he needed to stop and ask directions.) Mama kept asking if we were lost. Finally a crossroad. At the stop sign, while W. D. hurriedly restudied the map, I jumped out to inquire. Soon as I said, "Where . . . ?" a man at the service station interrupted, "The map's wrong. Go down this road and take the second left. . . ."

We wound up at a primitive camp in the Cherokee National Forest, the sun already hidden. We'd passed some big signs glorifying a private campground—Hot Showers; Electric Outlets—so we opted for that and drove on "Eight Miles." Alongside the gurgling Hiwassee River. Past a place that rented canoes and inner tubes. Past a narrow bridge and a notice: On the other side is where "When You and I Were Young, Maggie" was written.

Always I've wanted to camp in the wilderness, not surrounded by a whole village of other campers. At last! Here

was a lone house in an open spot circled by tall spruce trees and sycamores and creeks and mountains. Not another camper in sight. Only us. "Oh, this is our place!" Mama and I were saying as W. D. went to inquire. No matter that wet grass reached our ankles. The friendly owner with two black dogs welcomed us—said his son was off to the county fair. His wife gave us fresh tomatoes. "I've had strep throat," he explained the high grass as he leaned gently toward us, and we leaned gently backward.

While we drank hot oyster soup and instant hot chocolate, gnats nibbled our legs and mosquitos tasted our wrists. In the miniature bath house, the faucet that said "Hot" went round and round and gave out nothing. The one that said "Cold," though, meant it.

I planned to take a walk in the moonlight, but W. D. said not telling what I'd meet (next day we did see a bear cub). Under the cool, star-studded coverlet of night I could hear the brook mumbled as it fell over stones.

In the 13th century Kamo No Chomei wrote, "The flow of the river is ceaseless and its water is never the same. The bubbles that float in the pools, now vanishing; now forming, are not of long duration; so in the world are man and his dwellings." Reminds me of Psalm 103—"As for man, his days are as grass . . . but the mercy of the Lord is from everlasting to everlasting upon them that fear him."

Aug. 11—The Sleepy Bear Motel, Gatlinburg, (it looked too good to pass by), had a creek, too, beneath its rear balcony, where a flock of ducks waited for a handout. (How do you call ducks? I wondered. Would you believe they came when I whistled?)

Aug. 12—Mama and I took a bus 35 miles from Sevierville to Knoxville for a three-hour visit to the World's Fair. (W.D. hates fairs.) We toured the China Pavilion and saw a puppet show in front of the Baptist Ministries pavilion and bought a cold drink to go with the crackers my resourceful mother had in her purse.

"If you're over 50, you can get a senior citizen's discount," said the lady at the gate. I almost didn't admit my age, so scarcely is it past 50. I've never thought of myself as a senior citizen—but more often feel like the child at County Line revival. Perhaps that's why Sybil Leonard Armes' (she was once my SS teacher in Fort Worth) poem in *Open Windows* struck home: "A moment's light, a glance of sun, and then our pilgrimage is done. . . . Use well this hour's joy, its grief—for life is brief, so very brief!"

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Rankin County women teach sewing skills on Barbados

Ten Rankin Countians from four churches visited Barbados earlier this summer, as a volunteer Mission in Sewing team.

They were Clyde Nettles, accountant; Faye Harvey, secretary; Charlene Gilder, home economics teacher; Martha Bowman, pastor's wife and teacher; Billie Jean Martin, seamstress; Gertrude Varner, seamstress; Jean Moore, former missionary to Indonesia; Betty Burnett dietitian; Inez Leach, coordinator; and Doris Edge, nurse. They represented Cato Church, Crossroads Church, First Baptist of Pelahatchie, and First Baptist of Brandon.

These women held sewing classes at Barbados Baptist College, which was established in 1977 on an old sugar plantation, where the Southern Baptist missionaries, Bill and Elba Womack are stationed. They stayed in the girls' dorm on the campus.

Monday through Saturday mornings they taught 16 girls, ages 12 to 18, and two adults to sew a garment. At the end of the week, the pupils presented a style show. Team members said they hope that a basic sewing skill will enable these young women of Barbados to obtain employment in one of the garment factories.

The sewing sessions were interspersed with prayers, testimonies, devotionals, and fellowship.

Besides sewing for the missionaries and their families, and the students, the team members also shared other skills — secretarial, dietetic studies, and assisting the college cooks to make use of produce and fruits available, and assisting in the dental clinic. Monetary gifts from Mississippi, from Meridian to the Gulf Coast, were distributed to college needs, and a new



Mrs. James Martin of Cato Baptist Church, Rankin County, instructs students on Barbados, W. I.

food processor was bought for the kitchen.

After five months of preparation, the team carried with them three sewing machines, one dozen nut bolts, parts for machines, a king-sized mattress pad, two thermal blankets, 18 sewing kits, aprons for the cooks, three sets of sheets, and 40 towels. Also, they delivered cake mix, grits, pecans, pinto beans, jello, kool-aid, and coffee to replenish pantry shelves at the college. Twenty Bibles were given to the college library and Halley study books were presented to each of the school's seven new graduates.

The women's visit in Barbados coincided with college commencement exercises, so they were able to meet

trustees and numerous missionaries of the Caribbean area, plus Don Kammerdiener of the Foreign Mission Board and William Graves, Home Mission Board.

It was harvest season on Barbados and the cane was being cut by hand with a scythe and loaded onto carts pulled by tractors to the mills. The morning of the women's departure they were awakened at 3:30 a.m. by a fire in the sugarcane field adjacent to the college near the boys' dorm. "It was awesome," one of them recalls, "to watch the fire balls carried by the constant winds."

This sewing project was undertaken at the request of missionaries on Barbados.

BWA faces opportunity, financial difficulties

NAIROBI, Kenya (BP)—The General Council of the Baptist World Alliance projected far-reaching opportunities for worldwide ministry, laced with the reality of difficult financial times ahead, at the Council's weeklong meeting at the Kenyatta Conference Center.

BWA President Duke K. McCall of Louisville, Ky., said the General Council meeting represented a "quantum jump" in the willingness of African and other Third World Baptists to move into active leadership in the BWA and another "quantum jump" as the BWA moves from a body which meets to talk and have fellowship to a body which wants to participate in active ministries around the world.

But the optimism over opportunities for worldwide outreach was tempered by a financial report which revealed that the BWA, now living on reserves accumulated before 1980, is receiving only 51.6 percent of the funds it needs to meet its minimum operating

budget. The General Council voted to study ways to increase allocations paid by member bodies, and raise funds through other approaches. All Baptist bodies, especially those from North America, were urged to increase efforts to support the BWA.

Before the meeting began, African Baptist leaders concluded an intensive three-day exploration of ways to strengthen African evangelism and education by forming the All Africa Baptist Fellowship.

The General Council voted to accept the AABF as its fifth regional body and elected Nigerian Samuel T. Ola Akande, AABF general secretary-treasurer, as BWA regional associate secretary for Africa.

It also voted \$15,000 to help launch the AABF, which BWA leaders had encouraged to organize, and set a joint BWA-AABF Day on the first Sunday in February 1983, with an offering to be divided between the two groups.

Meridian group renovates dorm at Yellowstone Baptist College

Twenty-five men, women, and youths from Poplar Springs Drive Baptist Church, Meridian, went to Billings, Mont. July 24-31, to do construction work at Yellowstone Baptist College and to assist in Vacation Bible School at the Calvary Baptist Church, Laurel, Montana.

Hosted by the Yellowstone Baptist College, the group was able to, for the most part, complete renovation work on a dormitory building on campus to make it ready for occupancy this fall.

Expenses of the trip were underwritten from the church budget and from donations by individuals. Harvey

Kelly, minister of music and youth, coordinated the trip. James A. Ruffin is pastor.

Arcola community welcomes pastors

The Arcola community recently welcomed two pastors by holding a joint reception in the fellowship hall of Arcola Baptist Church.

Baptists and Methodists joined in fellowship and refreshments to say "Welcome" to Bill Lollar and Sam Morris.

Morris is the new pastor of Arcola Methodist and Lollar is pastor of Arcola Baptist Church.

The two churches have a distinct ministry to their community, yet feel a oneness in the Lord, said one of the members. It is not unusual to see the Methodist member cross the street at the conclusion of their 9 a.m. worship hour to participate in the Baptist Sunday school and worship at Arcola Baptist.

Morris leads an early service due to his other responsibilities as pastor of Leland United Methodist Church, 10 miles north of Arcola.

Both denominations can be found in prayer together on Wednesday nights, since Arcola Baptist is the only full-time church in the community.

Bangkok, Thailand—The first Thai Baptist student center and male hostel opened recently in Bangkok. Eight young men are living in the 18-resident hostel. Though they are not required to be Christians, they must agree to attend Christian meetings conducted there six nights a week. The center also is to be an outreach and meeting place for the 40,000 students who live in the neighborhood and attend 300,000-student Ramkhamhaeng University.

Honesty in little things is not a little thing.



Two make professions of faith, Jimmy Hood, evangelist, is at right.

Revival follows Boguehoma VBS

Revival services followed Vacation Bible School at Boguehoma Choctaw Baptist Church, Sandersville. In three nights, July 24, 25, and 26, the average attendance was 82, the largest number ever recorded at any worship service in Boguehoma Church.

Jimmy Hood, pastor of Houston Road Baptist Church, Laurel, was the evangelist and Kent Miller, minister of music at Houston Road, led the music. Mini-concerts were presented nightly by Kent Miller, Susan Thigpen, and a Choctaw ensemble. Two made professions of faith and one joined by letter.

The VBS, July 19-23, averaged 92 nightly. Youths and adults from Houston Road led in the Vacation Bible School. Visitation was launched at the beginning of the week, and continued before each night's program. The Houston Road bus and van picked up those in the community who needed a ride.

W. C. Nickey, Boguehoma pastor,



Children in VBS.

Lempinen return to Finland

Jorma and Brenda Lempinen and daughters, Anisja and Stefanie, have returned to Finland after working in Sierra Leone, West Africa for seven years. Mrs. Lempinen is a Mississippian.

In Finland Lempinen will be involved in pioneer work and will pastor a local church. He will also serve as secretary of foreign missions for the Finnish Baptist Union. He is a native of Finland.

They have served as missionaries with the European Baptist Foreign Missionary Society in Sierra Leone. Lempinen had served as vice chairman of Sierra Leone Convention; western area superintendent; pastor of Regent Road Baptist Church; youth

work coordinator; and Freetown youth center treasurer and work coordinator. His work also included being Secretary of Church Growth and Evangelism for the European Baptist Society in this area, 1977-1982.

Brenda, the former Brenda Sullivan of Pontotoc, is a former Southern Baptist Journeyman. In Sierra Leone, her work included being bookkeeper and secretary for two years, hostess for mission headquarters for five years, Executive Committee for Women work for three years, and Sunday School director and teacher two years. She is a former member of West Heights Baptist Church, Pontotoc, Miss., where she served as church pianist and youth choir director while in college.

Forest Hill ships food to India

On Aug. 13 the vessel Robert E. Lee sailed from New Orleans. Ships sail from New Orleans every day — but this Waterman Steamship vessel is bound for Calcutta, India, carrying a consignment of Nutricake for a trial feeding of students and orphans through the auspices of the mission-minded folks at Forest Hill Baptist Church, Jackson.

Wilbur Irwin, pastor of Forest Hill, says, "The Lord has provided the means for us to help feed the hungry children, as well as adults, in North-east India this tasty, nutritious product. We hope other churches will want to become involved in this effort."

The food will be distributed by C. V. John, missionary and head of New Life Ministries of Manipur, India, and John Thomas of William Carey Bible School

of Calcutta, India.

Each pastor will receive enough Nutricake for 1,000 meals each and if the trial is successful, Nutricake will be provided on a regular basis. The Nutricake should arrive around the middle of September and the distribution should be completed by the first of October.

Holly Springs man, "Disciple Builder," works in Montana

Construction is progressing well on the new First Baptist Church building at 33 Cherry Street, Colstrip, Mont. The project was given a boost by "The Disciple Builders," a group of men who donate time, labor, and skills to Baptist church projects.

The group includes men from all vocations — carpenters, coal miners, ranchers, farmers, office workers, and others — who take a week or more of vacation to help churches that need assistance.

"They come and work because they care about people and wish to see that the gospel of Jesus is spread adequately everywhere. They believe that a building can be a tool to help accomplish this," Pastor Rick Lumm said. "I have been inspired by the concern these people have shown toward Colstrip. One man, Aubrey Dodson, left his construction business in Mississippi and spent three weeks working on the church prior to the larger group's arrival."

Dodson, member of First Baptist Church, Holly Springs, Miss., plans to be back in Colstrip to work the last week of August and the first week of September.

Calvary, Greenwood assists Ohio church

Twenty-six members of Calvary Baptist Church, Greenwood, spent the first week of August in Apple Creek, Ohio. They were there to assist the Apple Creek Baptist Chapel in projects which included Backyard Bible Clubs, survey of the town, and renovation of the church building to accommodate more people.

Previously this year, a group of 8 men from Calvary spent a week in this same place bringing the building up to local fire code requirements. These requirements were completed in August with the installation of a sprinkler system.

Jimmie C. Wood is Calvary pastor; Danny R. Jones, is minister of music/youth.

Teacher wills \$26,000 to AA and LM

When the estate of Bonnie Jean Montague was settled in recent weeks, it was revealed that Miss Montague had willed 10% of her estate to Main Street Baptist Church, Hattiesburg, Lebonan Association. From this amount (\$26,205.22), she had designated that \$13,102.66 was to go to the Lottie Moon Offering and \$13,102.66 was to go to the Annie Armstrong Offering.

Miss Montague, a retired school teacher, died Sept. 20, 1980. She had been a member of the Main Street Baptist Church for many years.

"Her testimony speaks well of the life of this wonderful Christian," said B. L. Camp, Main Street chairman of deacons. "Hebrews 11:4b sums it adequately, 'By it ... being dead yet speaketh.'"

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Staff Changes

Kelly Dampeer, pastor of Fifteenth Avenue Baptist Church, Meridian, for seven years, has accepted the Oakland Baptist Church, Roanoke, Va. He will begin his ministry in Roanoke on Sept. 5.

Walter Conrad has resigned as minister of music of South 28th Ave. Baptist (Lebanon) to accept a similar position of Mignon Baptist Church, Sylacauga, Ala.

Midway Baptist Church, Jackson, has called Russ Brashear as associate pastor in charge of children's church and puppet ministry. Brashear is a recent graduate of Southwestern Seminary. W. Benton Preston is pastor.

Midway Church, Newton County, has called Davie S. Guess, former pastor of Cedar Hill (Neshoba) as pastor. The church welcomed him and his wife with a pounding on July 28. He is a native of Ackerman and she is the former Patsy Gayle Smith of Lake. Both are graduates of Blue Mountain College. They will live in New Orleans where they moved from Potts Camp.

He will attend New Orleans Seminary and she will work in the campus pre-school center. They will return to Midway on weekends, staying in the parsonage.

Kent Miller has been called by the Houston Road Baptist Church, Laurel, as interim minister of music. He is presently director of youth and outreach and is enrolled at N.O. Seminary.

Names In The News:

Calvary Baptist Church, Meridian, gave a reception Sunday night, Aug. 15, honoring its pastor, W. Otis Seal, and his family. Seal has been pastor there for 25 years, since 1957, when the church was still known as Forty-first Avenue Baptist Church. During this 25 years the church has received 1,016 persons by baptism and 1,162 by letter, given \$524,672 to missions, and had total church gifts of \$4,003,446.28. Under Seal's leadership the Calvary Christian School began as a kindergarten in 1963, a radio broadcast began in 1960, and television broadcast began in 1975.

Robert and Ruby Williams, missionaries to Niger Republic, have arrived in the States for furlough (address: 3331 Old Canton Rd., Jackson, MS 39216).

Paul E. Robertson has resigned as pastor of Park Forest Baptist Church, Baton Rouge, La. He has accepted a position with the Seminary External Education Division, Nashville, Tenn., a cooperative ministry of the six seminaries of the SBC. He will be Director of Extension Center Education in the Seminary Extension Department. Robertson has a B.A. degree from Mississippi College and M.Div. and Th.D. degrees from New Orleans Seminary. He is a native of Jackson and is married to the former Judy Redd, daughter of Mr. and Mrs. Ralph E. Redd, of Natchez.

Midway Baptist Church, Jackson, recently licensed **Dennis Atwood**, right, and **John Herring**, left, to the gospel ministry. Dennis is the son of Mr. and Mrs. Rhue Atwood of Clinton, and John is the son of Mr. and Mrs. James Herring of Jackson. Both will be freshmen at Mississippi College this fall. W. Benton Preston is pastor at Midway.



A NEW EDUCATIONAL BUILDING was begun recently by Agricola Baptist Church, George County. C. W. Brown, Sunday School director (left) and Burkitt Read, Church Training director (right) stand with their feet on the shovel. "The ground breaking was not just for another building, but for the building of lives to the measure of the stature of the fullness of Christ," said Eddie Davidson, pastor. The project is expected to be complete in October.



VALLEY HILL BAPTIST CHURCH, CARROLL COUNTY, burned a note on its building in a July 18 ceremony, at 1 p.m. following lunch at the church. Pictured: George Jones, former pastor; Johnny Nichols, chairman of deacons; and present pastor, Jim Gilbert.



FIRST BAPTIST CHURCH, SHARON, Laurel proclaimed July 25 as Artis Brewer Day. A book of letters and plaque of appreciation were presented to Mr. and Mrs. Brewer, right, from friends and from churches they have served. Thomas Broadhead, pastor, left, made the presentation.

First Church, Sharon ordained Brewer Sept. 28, 1947, he has served churches for 35 years. Now retired, he is interim pastor at Enon Church, Jasper County.



On the special Sunday at Sharon, Brewer preached the morning message. After a noon meal and special music in the afternoon, guest speakers included standing, left to right: Harold Ishee, W. E. Green, Brewer, Leon Wall; and kneeling, left to right: Albert Shows, Wendell Gavin, Foy Rogers.

Brewer, born May 15, 1914, in Jasper County, attended Jones County Junior College, Clarke College and East Texas Baptist College. He has been pastor of 18 churches and interim pastor of seven churches. Also he was director of missions in Jasper County and served Clarke College in public relations. He has been moderator of Jasper Association and vice moderator of Marion Association.

A concert appearance by TRUTH in Madison, Miss., is set for Monday, Aug. 30, at Madison Baptist Church. TRUTH is a seven-member vocal group backed up by their eight member band. Each concert is geared to the entire family and lasts about 90 minutes.

Grace Baptist Church, Vicksburg, reports that at Camp Armstrong, New Albany, June 9-11, six souls were saved. During Vacation Bible School and youth Bible study with 180 participating, 28 professions of faith were made. This week, Aug. 22-27, Charles Ransier is preaching during revival at Grace. H. B. Abel is pastor.

Music ministry of Ashland Baptist Church, Ashland, presented a July 25 worship service through music entitled "A Celebration of God's Love." The service, consisting of music and scripture reading, was directed by Ed Sudduth, associate pastor-minister of music, ladies' ensemble, men's quartet, college and career ensemble, duets, and solos. Phillip M. Bray is pastor.

Deacons of Airport Baptist Church, Grenada, conducted Pastor Appreciation Day Aug. 8. The pastor is Paul Blanchard. Blanchard's parents, Mr. and Mrs. Charles H. Blanchard of Drew, were special guests. Also having part in the service was Finley Evans, director of missions for Grenada and Yalobusha associations.



The youth choir at First Church, Natchez, took a mission trip to Colorado where they led Vacation Bible School in Telluride, presented concerts at the amphitheatre at Mesa Verde National Park, and sang for the opening session at Glorieta, N. M., for a conference. Ken Miller is minister of music and Odean Puckett is pastor.

Revival Dates

Ellistown (Union County): Aug. 29-Sept. 3, Sunday at 11 a.m. and 7 p.m.; weekdays at 10:30 a.m. and 7:30 p.m.; Howard Aultman, Columbia, evangelist; Eddie Thompson, New Albany, music evangelist; Ray Jernigan, pastor.

Kendrick (Alcorn): Aug. 29-Sept. 5: 7 nightly; Roy Bostick, pastor, Calvary, Booneville, evangelist; David Wilson, leading singing; E. P. Baldwin, pastor.

Calvary, Columbia: Aug. 29-Sept. 1; 7 p.m. nightly; Jim Keith, pastor, First, Gulfport, evangelist; Tommy Gaines, Memphis, music director.

Morgantown, Natchez (Adams): Aug. 29-Sept. 1; John Causey, pastor, Corinth, FBC, evangelist; Tom Larrimore, Jackson, music evangelist; services Sunday 10:50 a.m., 7 p.m.; Mon.-Wed. 7 a.m., 7:30 p.m.; Talmadge Smith, pastor.

McLaurin Heights, Pearl: Aug. 28-Sept. 1; Saturday at 6 p.m., picnic supper and outdoor worship service at Pearl City Park; Sunday services at 11 and 7; weekdays at 7 a.m. (with coffee and donuts afterwards), and at 7:30 p.m.; Jerry Mixon, First, Winona, evangelist; Richard Miller Family, Glenmora, La., musicians; Curtis L. Williams, pastor.

Foxworth, First: Aug. 26-Sept. 1; Perry Neal, evangelist; Tommy Gillion, music evangelist; Wilbur Hall, pastor.

Wade (Jackson County): Aug. 29-Sept. 3; nightly at 7; Danny Lafferty, evangelist; Leon Westerhouse, music evangelist; H. A. (Junior) Wilks, pastor.

Hartford, Conn. (EP) — The United Presbyterian Church voted overwhelmingly June 29 to reunite the two major U.S. branches of the faith after 121 years of separation. The 571-18 vote came two weeks after the 122nd General Assembly of the Presbyterian Church in the United States, the Southern branch, approved a similar measure, 344-30.

Homecomings

Madden Church: homecoming; speaker, Jerry Henderson, pastor of Shiloh Church, Saraland, Ala., (he was pastor at Madden 1960-1962) dinner on the grounds; afternoon of singing and reminiscing; special offering for building fund; starting at 10 a.m. with Sunday school; worship service at 11; lunch at 12; singing at 1; Roy L. McKay, pastor.

Byhalia Church: homecoming; Aug. 29; Bill Moseley, missionary on furlough from Brazil, speaker; Ken McMillan, pastor.

Simmons Memorial Church, Flora (Kearney Park): homecoming; Aug. 29; dinner on the grounds, followed by singing; Ralph Lee, pastor.

Devotional

Settling your differences

By Gary Knapp, pastor,
Griffith Memorial, Jackson
Genesis 13:5-11

While waiting for a bus from the motel to the Superdome at the Convention in June, I was offered a ride by a couple who were "going in for the voting" that afternoon. After appropriate amenities were exchanged, I was interrogated concerning my intentions of voting. When I appeared indefinite and exuded little enthusiasm for his candidate, the man remarked, "Well, I ought to put you out and let you walk." He did not do that, but a coolness ensued. Though this incident may not be determinative of anything significant, I do believe it is symptomatic of a large problem.

There is a very destructive concept of Christian relationships gaining popularity today. Some would have us believe there is never an occasion for Christians to experience conflicts or express differing opinions. The fact is, Christians will experience disagreement, and it is not the origin of the differences but the way in which they are settled that is important.

The first step is acknowledging the reality of differences. Some people suppress their true feelings in the interest of "unity" and feel quite virtuous in doing so. However, the problem is not resolved and what has been done has been done at the expense of honesty. The unity then is superficial and fragile.

The next step is demonstrating a conciliatory attitude. Some people have the mistaken impression that a majority vote will settle any dispute or controversy when, in fact, the very opposite may be true. What is required is personal initiative and a sincere desire to "work it out," rather than a commitment to convince or persuade another to change his opinion.

Finally, be willing to make concessions. It may be necessary for us seemingly to go against our own best interests. We may have to admit we are wrong or even more importantly, we may have to be willing to let another person continue to hold a position different from our own.

Bible Book

Personal Thanksgiving

By Gene Henderson, pastor,
Fairview, Columbus
Psalms 18, 66, 92

Praise and thanksgiving abound in Psalms, the hymnbook of the Old Testament. The emphasis in the focus passages (18:1-6, 16-18, 20; 66:13-20) is upon personal thanksgiving. In Psalm 18 the writer is probably the aged David looking back at God's help in establishing him as king of Israel. Psalm 66 begins as corporate praise but midway one voice, perhaps representative of the group, declares a personal testimony. Some common elements are found in these passages.

I. Adoration (Psalms 18:1-3; 66:14; 92:1-3)

Each of these Psalms breaks forth with exuberant thanksgiving and praise. "It is good to give thanks to the Lord" (92:1). David recalled his escapes and victories. He used a series of metaphors to describe what God meant to him: "my strength, my rock, my fortress, my deliverer, my shield, horn of my salvation (18:1-2). 'Rock' indicated the 'strength, faithfulness, and unchangeableness of Jehovah.' 'Shield' represented David's defense while 'horn' meant an offensive thrust of victory. All the earth is summoned to praise and worship at the beginning of Psalm 66.

II. Affliction (Psalms 18:4-6; 66:5-12)

Common to each Psalm is some type of affliction out of which a cry for deliverance was made. David described a most extreme need (18:4-5). He seemed surrounded and overwhelmed by imminent destruction and death. Indeed there was "hardly a step between me and death" (1 Sam. 20:3).

III. Affliction (18:6; 66:17)

Affliction generally precipitates prayer. David declared "In my distress I called . . . and cried to my God for help" (18:6). Likewise, in 66:17 the psalmist cried out with mouth and tongue. Personal thanksgiving is in response to God's answer to prayer. God should be praised for being available in the hours of greatest need. Indeed, one cannot escape the presence of the Lord (Psalm 139:7-12). God is always only a prayer away. He hears the petition of his children (18:6) and stands ready to respond.

IV. Confession (18:20; 66:18)

A casual reading of these verses might lead one to think that the writer

is self-righteous or that God responds to meritorious conduct. In reality, these verses point out the sincerity of heart essential to true prayer and praise. "David does not lay claim to a sinless righteousness, but to single-hearted sincerity in his devotion to God." Known sin is a deterrent to God's blessing (cf. Joshua 7:21ff), but it is also a barrier to prayer. Confession of known sin is essential for prayer to be made with a sincere heart and faith that God will answer (66:18). Confession of sin leads to the assurance of answered prayer which is a cause for personal thanksgiving. The psalmist praised God who heard his prayer and did not withdraw his lovingkindness (66:19-20).

V. Redemption (18:16-18; 66:16)

Personal thanksgiving needs to be specific. Sometimes thanksgiving prayers are so general they lack impact. It is like praying for the "missionaries around the world" or praying for "all those we should pray for." God responded to David's prayer with a mighty demonstration (18:7-15). David offered thanks for definite deliverance (18:16-19). No doubt existed in David's mind about what God had done nor about the debt of gratitude he owed. Likewise, the writer of 66:16 invited his readers to "come and hear . . . what he has done for my soul." Reflection will reveal what God is still able redemptively and graciously. Many are like nine of those healed by Jesus in Luke 17:11-19, too few are like the one who returned to give thanks.

VI. Appreciation (18:1; 66:13-15)

Thanksgiving may take many forms. One of the most noble, yet simple, means is to say, "I love you." David employed a unique word to declare his fervent love to God (18:1). It denoted his deep intimate feeling for God and what he had done. Songs are frequently employed to express thanksgiving and praise to God (18:49; 92:1-4). Another way thanksgiving is expressed is through offerings. In 66:13-15 the representative heaped up the sacrifices he was prepared to offer. The sacrifices went beyond the requirement. The offering was the abundant overflow of a thankful heart.

TelNet unveiled

NASHVILLE, Tenn. (BP)—Baptist TelNet was unveiled as the name of the Sunday School Board's satellite telecommunications network by President Grady C. Cothen.

Cothen named Joe Denney, supervisor of the Broadman supplies and audiovisual section at the board, as manager of telecommunications to coordinate broadcast efforts.

Uniform

Silas and Titus: unsung heroes

By Charles S. Davis, associate professor of Bible, MC
Acts 15:22, 30-34; II Corinthians 8:16-24

"There is no limit to the amount of good that a man can do if he doesn't care who gets the credit." I first saw that motto on the desk of my pastor, Glen E. Wiley, when I was a young boy growing up in Grenada. I do not know who first said it, but I have always appreciated his wisdom. Our churches need more people who will see to it that the Lord's work is done, but who care only that "to God be the glory." In this last in a series of four lessons dealing with people who helped the great missionary Paul, we take a look at two such unsung heroes of the faith—Silas and Titus.

I. Silas: a dependable diplomat (Acts 15:22, 30-34)

If Silas were alive today and if he lived in the United States, he perhaps would have been chosen to do the work which Philip Habib has been engaged in recently. You will recall that it was Habib who negotiated with both the Israelis and the Palestine Liberation Organization (the PLO), in a very tense and explosive situation in Beirut, Lebanon.

Silas was one of those dependable diplomats who could relate well with people on opposite sides of an issue and, therefore, bring them closer together. The primary issue discussed at the Jerusalem Conference (Acts 15) was the matter of how one became a Christian.

Paul and Barnabas had proclaimed the saving grace of God to all people regardless of their national origin. Conservative members of the Jerusalem church believed strongly that a person must first become a Jew before he could become a Christian. The issue was hotly debated and with the mediating help of both Peter and James, it was decided that Gentiles did not have to be circumcised (i.e., did not have to become Jews) in order to become Christians.

Silas, who had the ability to get along with and win the respect of both Jews and Gentiles, was chosen to accompany the letter sent from the Jerusalem Conference to Antioch. He was to confirm orally what the letter declared in writing. Apparently, the words of Silas added a friendly warmth and encouragement that the bare reception of a letter could never have achieved. As a result of his diplomatic mission, the church at Antioch "rejoiced" (Acts 15:31).

Not long after this first diplomatic mission, Silas was chosen to accompany Paul on a preaching mission—that which we generally call Paul's second missionary journey. He helped

Paul preach the gospel in Philippi, Thessalonica, Berea, Athens, and Corinth.

II. Titus: an effective emissary (II Corinthians 8:16-24)

Like Silas, Titus seems to have been a tactful, effective leader who moved mainly behind the scenes to work for the spread of the gospel of Jesus Christ. He is not mentioned in Acts; most of what we know about him comes from Paul's letters to the Galatians and the Corinthians.

Titus apparently was led to Christ by Paul, who called him his "own son after the common faith" (Titus 1:4). He was with Paul at the Jerusalem Conference; in fact, he was at the center of the controversy. Those who felt that Gentile Christians had to be circumcised demanded circumcision for Titus. Paul refused to yield to their pressure and Titus was not circumcised (Galatians 2:3).

Titus was most prominent in connection with Paul's ministry in Corinth. After Timothy's mission to Corinth failed (see last week's lesson), Paul wrote a "severe" letter to Corinthians which he sent by Titus. Paul had given to Titus the difficult task of regaining the loyalty of the Corinthian church, which had almost rejected Paul's leadership and apostolic authority.

Paul anxiously awaited Titus' report of the Corinthians' reaction to his "severe" letter. When Titus finally met Paul in Macedonia, Paul was greatly relieved when Titus reported that the Corinthians had changed their attitude toward Paul. Undoubtedly, the love and concern which Titus showed for the Corinthians were major factors contributing to the reconciliation between the Corinthian church and Paul.

On the heels of this success, Paul assigned to Titus another difficult task—getting the Corinthians to follow through on their pledge of money for the poor saints in Jerusalem. Paul wrote to the Corinthians, in effect, to "put your money where your mouth is" and thus prove your love for your fellow Christians.

In Paul's later years, Titus was entrusted with a mission to another trouble spot, the island of Crete. The letter to Titus was sent while he was on Crete. He was urged to be an example in word and in deed to the people.

May we also by our words of wisdom and our Christian life styles be dependable diplomats and effective emissaries for our Lord Jesus Christ.

Who speaks the truth stabs falsehood to the heart.—James Russell Lowell

Life and Work

Sarah—faith that trusts

By David McCubbin,
associate pastor, First, Meridian
Genesis 17:15-17, 19; 21:1-2, 6-7,
Isaiah 51:1-2, Hebrews 11

Our unit "Examples of Faith," after discussing the "Nature of Faith" (last week's lesson), selects three individuals from the faith-heroes of Hebrews 11 and gives us something vital about each person's faith. The three selected are not the most prominent heroes in the chapter. Had I been making the selection, I probably would not have chosen the three which these lessons cover. Those who selected the content evidently wanted to get off the beaten path to expand our Bible knowledge as well as help us in the area of faith.

All that God has done, is doing and will do for every man is appropriated by faith—faith that trusts, acts, and grows. The writer of Hebrews wants his readers to appropriate all that God wills for them by believing in his person and plan as revealed in Christ and to maintain this to the end.

Biblical faith is related to revelation. In last week's lesson I wrote that faith accepts this revelation, stakes life on it, and orients life around it. God revealed himself to Abraham. God promised to make Abraham the father of many (Gen. 15:5; 17:4-6). It was also revealed that Sarah, his wife, was to be the mother of many people (Gen. 17:15-16). Now this whole thing was preposterous because of their age. Abraham was old and Sarah was childless and years beyond child-bearing age (Gen. 18:11). Preposterous or not, God revealed that it was to be (Gen. 17:16; 18:10).

This ancient couple did not have an easy time accepting this promise. At first, not understanding fully the role that Sarah was to have in God's plan, they made their own arrangements (Gen. 16:1-2). Later when it was revealed that Sarah specifically was to be the mother, it seemed so absurd to them that they laughed (Gen. 17:17; 18:12), yet faith won out. God's Word centuries later tells us that "By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised" (Hebrews 11:11).

It is important to note that faith is not a matter of getting our wishes fulfilled by believing hard enough in the ability of God to make it happen. Faith was/is related to what God says he will do. Faith trusts God to keep his word.

God's promises are related to his ultimate plan and purpose (Hebrews 11:12). The descendants of Abraham and Sarah would be a channel of blessing to all peoples as promised so long ago. Sarah and Abraham's faith was

associated not only with the birth of a son in their old age but also with the fact that it was part of a very much larger purpose that had to do with God's will for all peoples.

I'm afraid that far too often our concept of trusting God is related to our day to day circumstances isolated from the overall continuing redemptive purpose of God. We "trust him" to pull us through this and that crisis, but why? So that we can go on living our selfish little game. That's not biblical faith. We trust him because he has a plan for us and a purpose in the circumstances and if he pulls us through we can be better servants, stronger witnesses and more fit for our heavenly destiny. We are not isolated from his overall purpose.

Another inspired writer used the example of Abraham and Sarah to encourage faith (Isaiah 51:1-2). Isaiah urged the people of his day to remember how God took a single family unit, blessed it and multiplied it in great number. Abraham believed and God counted it to him for righteousness. If the people of Isaiah's day were to please God they must believe in and trust God as did Abraham and Sarah. The exhortation to faith here was related to the ongoing purpose of God (Isaiah 51:3).

By example and precept the Bible exhorts us to trust Jesus. We are called to be his disciples and sent forth to be his witnesses. In a relationship of trust we learn how he wants us to live and we find the courage, strength and power to tell others about him. Trust puts our lives in God's hands. He knows best how we fit into his overall plan.

Magee teams lead Simpson league

Simpson Baptist Association's new softball field was lighted in June, reports H. Glen Schilling, director of missions, and the association has 23 teams in its softball league.

Eastside Ladies of Eastside Baptist Church, Magee, won the Ladies' division in the league and First Baptist Church, Magee's No. 1 Men's team won the Men's division.

Also this summer, Simpson Association held its first youth rally (July 31), an R. A. rally, and children's day camp. A youth rally is planned for each quarter in future. Paul Harrell, director, state Brotherhood department, spoke to boys at the RA rally on Aug. 5. From 10 churches, 116 attended. From 17 churches, 148 children came to the Aug. 10 day camp.